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I make a medicine out uh duh spiduh[5] by stooin eel skin in lahd wid it. Wen dis is done, I hab a saave dat will stop any kine uh pain. On duh iluns, specially St. Catherine, duh spiduh is hel in high regahd by some uh duh people.[53]

"I make muh medicine out uh King Physic root, an Indian Ash, an Tukish Wine. Wen I wuz a boy I lun many tings frum duh ole people bout herbs dat wuz good fuh diffunt ailments. Deah wuzn so many doctuhs in dem days. We hab tuh fine remedies fuh our sickness an know how tuh cuo snake bite aw cuts an boils, eben female complaints. So I lun wut herbs tuh use fuh deze ailments too.

"I kin cuo any rattlesnake bite in twenty-fo hours. Duh remedy is King Physic, tuhpentine, an wiskey. Attuh duh pizen is kill, gib em plenty sweet milk an ebryting will be all right in twenty-fo hours.

"Duh spiduh web is good fuh stoppin duh blood wen anybody git cut. I make a saave by stooin physic vine leaves an talluh an spiduh tuhgedduh. Dis saave will relieve any bruise aw ole so. It draw all duh pizen out uh duh so.[48a, b]

"Tuh keep ghos away, missus, yuh hab tuh go in duh woods an fine a tree dat wuz strik by lightin, an git some uh duh bahk an put some unduh duh doe step an carry a piece in yuh pocket. No ghos would ebuh bodduh yuh agen. I done dat an ain been bodduh since. Now all yuh hab tuh do tuh keep witches frum ridin yuh is keep a Bible unduh yuh pilluh at night."[12]

Another root doctor * in the section told us that he had been born with a special knowledge of healing and had studied the science of herbs from the time he was a small boy.[48] Some of the herbs he uses in his mixtures are Golden Seal, Yellow Dust, Golden Thread, Hippo Root, Pink Root, Lady Slipper, Yellow Root, Blood Root, Rattlesnake Master, Black Snake Root, and John the Conqueror.

"I know in a dream," he said, "jis wen a patient is comin

* George W. Little, 737 West 34th Street.

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754 he had tuh linguh on till finally it reached his haht an he died."

Jackson scratched his bristly chin and smiled sheepishly. "I do belieb in some rootn," he said, "but uh didn wannuh talk too fas. I seen a root man tak is bag an in it wuz needles an pins an grabeyahd dut an sulphuh an rusty nails, an he made it *crawl*.[48a]

"But nuttn evuh done me hahm," he went on in his gentle voice. "I alluz got wut I want all deze yeahs. Cuz yuh [789] know wy? I hab a black cat bone."

789 We had heard of the potency of the black cat bone. Other Negroes had told us that it could ward off conjure, • 239 cure sickness, or even give its possessor the power to fly. Thus far, however, we had met no one who had acquired so miraculous a charm.

"How did you get the bone?" we excitedly queried. We summoned up visions of Jackson creeping in the dead of night to some lonely spot near a cemetery and shooting a black cat between its glowing green eyes. The actual facts proved far different.

"Wen I wuz a young man," said Jackson, "I ketched a big black cat. Den I made a big fyuh in duh yahd an put on a pot uh watuh an let it come tuh a bile. Den I tied duh black cat up an put im in duh watuh alibe an put a weight obuh duh pot tuh keep im in and uh let im bile tuh pieces. Den I strain duh stoo an separate duh bones an I shut muh eyes an pull duh bones tru muh mouf till uh got duh right one. All deze yeahs I kep dat bone an nuttn ebuh do me no ebil."

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754 wuz alluz fixin cunjuh.[15] She tie up ebryting in sacks. She git a lill foot track dus,[7] a lill haiah combins, an nail parin,[10] an she tie um up wid a lill rag. Cose, I dohn belieb in dis an wen she die, I bun um. Ef yuh hab any trouble wid snakes,[50] (825) yuh ketch um an bun um wid duh trash. Den all duh whole (789) kingdom uh snakes will leab yuh lone."[50]

We next questioned Aunty Jane about signs.

787 "Yes'm, I knows plenty uh signs but my head so full uh-rum I dohn know wich tuh tell yuh. Some ub um I beliebs 484 an some ub um I ain belieb. Wen yuh go on a journey an 789 yuh hattuh tun back, yuh make a cross mahk on duh dut an 777 spit on it, an it sho bad luck tuh bring a hoe in duh house."

The subject of drums was then brought up.

533 "I ain heah um beat duh druma in my chuch," Aunty Jane 534 said. "But I sho is heah plenty uh drum beat. We use tuh alluz dance tuh duh drums. We dance roun in a succle an (535) we hab drum an we hab goad rattle an we beat tin pan tuh-gedduh.[25] Some time dey hab sto-bought drum, but Alex Harris, he muh son, he make um. He lib up duh ribbuh."

534 Aunty Jane gave us a description of how the drums were made.

(281) "Yuh kill a coon an yuh skin um an yuh tack duh skin up side duh house tuh dry an yuh stretch um good till um tight (237) an smood. Den yuh stretch um obuh duh en ub a holluh tree trunk.[25] Sometime dey is big drum wut stan as high as dis." She raised her hand about three feet from the ground.

534 We asked Aunty Jane what trees they used. Did they use 824 oak?

"No, ma'am, it ain good tuh use oak ef yuh kin hep it. It too hahd. Yuh take a good cypress aw ceduh wut eat out on duh inside an yuh take um an scoop um out an stretch duh skin obuh duh ens. Sometime yuh kin fine a holly wut'll do. Alex, he make drum up tuh two yeah ago an we sho hab 535 big time doin duh dances wile dey beat duh drums. Wene-(533) buh we happy aw wannuh celebrate, we dance." At this

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533
534 walks in a long line moanin an we beats duh drum all duh
764 way." [24]

We inquired about the making of drums and the kinds of
534 drums.

"We makes drums out uh sheep hide but we gottuh dry
•[237] um an stretch duh skin obuh. Some makes it out uh holluh lawgs wid skin obuh duh en an some ub um is as long as tree feet." [25]

567 We asked the old man if he remembered any slaves that
829 were real Africans.

"Sho I membuhs lots ub um. Ain I sees plenty ub um? I membuhs one boatload uh seben aw eight wut come down frum Savannah. Dat wuz jis a lill befo duh waw. Robbie McQueen wuz African an Katie an ole man Jacob King, dey's all African. I membuhs um all. Ole man King he lib till he ole, lib till I hep bury um. But yuh caahn unduhstan much wut deze people say. Dey caahn unduhstan yo talk an you caahn unduhstan dey talk. Dey go 'quack, quack, quack,' jis as fas as a hawse kin run, an muh pa say, 'Ain no good tuh lissen tuh um.' Dey git long all right but yuh know dey wuz a lot ub um wut ain stay down yuh."

Did he mean the Ibos * on St. Simons who walked into the water?

"No, ma'am, I ain mean dem. Ain yuh heah bout um? Well, at dat time Mr. Blue he wuz duh obuhseeuh an Mr. Blue put um in duh fiel, but he couldn do nuttn wid um. Dey gabble, gabble, gabble, an nobody couldn unduhstan um an dey didn know how tuh wuk right. Mr. Blue he go down one mawnin wid a long whip fuh tuh whip um good."

"Mr. Blue was a hard overseer?" we asked.

567 "No, ma'am, he ain hahd, he jis caahn make um unduh-
829 stan. Dey's foolish actin. He got tuh whip um, Mr. Blue,
789 he ain hab no choice. Anyways, he whip um good an dey

* *A group of slaves from the Ibo tribe refused to submit to slavery. Led by their chief and singing tribal songs, they walked into the water and were drowned at a point on Dunbar Creek later named Ebo (Ibo) Landing.*

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Club. We followed the road for about two miles and came finally to a signpost directing us to turn right in order to reach the club. This section in former times had been occupied by extensive plantation holdings. Most of these estates had been deserted for years and now and then we saw a house, once evidently charming but now in a dilapidated and crumbling condition.

Through an old gateway to what had once been a prosperous estate we rode past acres now weed-grown and neglected. At last we came upon a one story white plantation house. Inside blinds were at all of the French windows and the wide floor boards gave indication that the house had probably been standing for about one hundred years.

The man for whom we were looking was plowing in a field at the rear. Baker's rugged build and his keen intellect made it difficult to believe that he was in his late seventies. For years he had acted as caretaker of the club and often lived in the plantation house, as it had been unoccupied for some time.

He had heard of the custom of beating drums to warn people of a recent death. He said, "Dey use tuh alluz beat duh drum aw blow duh hawn wen somebody die.[24] Dey beat two licks on duh drum, den dey stop, den dey beat tree licks. Wen yuh beat dat, yuh know somebody done die.[24, 26] Lots uh duh drums wuz home-made. Dey wuz made out uh goat skin aw coon skin wut stretch out obuh hoops.[25] Deah wuz tree sizes uh drums. Deah wuz duh big barrel drum. It wuz highuhn it wuz cross. Den deah wuz a lill drum frum twelve tuh fifteen inches wide an bout eighteen inches high. Duh udduh drum wuz duh medium size, kine uh in between duh udduh two. Duh big drum wuz duh one dey beat at duh wake. Dey use drums at dances an meetins, too.

"Wen we hab a fewnul, we all mahch roun duh grabe in a ring. We shout an pray."

We wanted to know if river baptisms were always held

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795 during an ebb tide and Lawrence hastened to assure us,
783 "Yes'm, dey alluz hole duh baptism on a high ebb tide. Das so duh tide will carry duh sin out." [63]

551 Had the old man ever known any people who had been named for the days of the week?

"I knowd one man name Fridy, one dat wuz name Satdy an anudduh he name wuz Toosdy. Guess dey name um dataway cuz dey wuz bawn on doze days." [20]

262 Baker told us that many people in the section refused to
777 eat certain foods, believing bad luck would follow if they ate them.

"Deah's lots dataway now," he commented. "Lots uh folks dohn eat some food cuz ef dey did dey say it would bring bad luck on duh parents. Some dohn eat rice, some dohn eat egg, an some dohn eat chicken." [65]

829 "Muh gran, she Rachel Grant, she use tuh tell me bout lot
782 uh deze tings. I membuh she use tuh pray ebry day at sunrise, at middle day and den at sunset. She alluz face duh sun an wen she finish prayin she alluz bow tuh duh sun. She
587 tell me bout duh slabes wut could fly too. Ef dey didn lak
829 it on duh plantation, dey jis take wing an fly right back tuh
789 Africa.

"Muh gran say dey use tuh eat wid oystuh shells. Use
412 um fuh spoons. Wen dey go tuh shoot duh gun, dey ketch
• 237 duh fyuh wid a rag an flint."

411 We asked him if he had ever heard of a hoe that worked
789 by itself and he told us that he had often heard this story regarding the hoe [39] and that he had also heard many tales about a magic rail splitting wood without anyone touching it.

825 Suddenly the quiet of the afternoon was shattered by a high reed-like whistling sound. It continued for quite a time, then stopped as abruptly as it had started. Was it a person or an animal? It was impossible for us to tell.

"Das a spiduh, missus," Baker explained. "It come roun

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Mrs. Janie Hunter

THEY WORKED THEIR OWN REMEDY

159
957 We doesn't go to no doctor. My daddy used to cook medicine--herbs medicine: seamuckle, pine top, life everlasting, shoemaker root, ground moss, peachtree leaf, big-root, bloodroot, red oak bark, terrywuk.

Now when my children have fever I boil life everlasting; squeeze little lemon juice in it. Once they go to bed it strike that fever right away. That something very good.

And you hear about children have worm? We get something call jimsey weed. You put it in a cloth and beat it. And when you done beat it, you squeeze the juice out of it, and you put four, five drop of turpentine in it, give children that to drink. You give a dose of castor oil behind 'em. You don't have to take 'em to no doctor.

159
752 If anybody fall down and break bone, my daddy get a towel and pour some water in the basin--put half a bottle of white vinegar in it. He hot the towel and bathe the leg in some mud. Go in the creek and get some mud, band that whole leg up in mud. Couple days you be walking. That knits it right back together.

For a cut, to stop 'em from bleeding, Daddy just get a big spoonful of sugar and throw 'em in there. He say once a cut stop bleeding it's not dangerous. Spider webs grow up in the house and you get that and it Web grow right in there.

(237)

If you get sores you get something you call St. John'out in the field you see those little bump grow on a gum tree; you get them and you burn them two together and just tie 'em right on that wound. That heals right up.

When my little boy got a nail stuck in his feet, I got a basin of hot water with physic salt and let him hold he feet down in that--draw the poison out. Then I tie a piece of butts meat on it. His foot get better.

159
757
825 You hear about some little thing run back in its hole--fiddler crab? We use that for whooping cough. Catch the crab, boil 'em up with something else--I can't 'call the name--and strain 'em through a white cloth. Give that for drink. It'll cure the running whoop.

759 All this from old people time when they hardly been any doctor. People couldn't afford doctor, so they had to have and guess. Those old people dead out now, but they worked their own remedy and their own remedy come out good.

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